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LESBIAN TIDE

A FEMINIST PUBLICATION, WRITTEN BY AND FOR THE RISING TIDE OF WOMEN TODAY.



The LESBIAN TIDE

VOLUME 3, NUMBER 3

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LEZZIE SHRINK: DEAD ON ARRIVAL...

On Medical Center

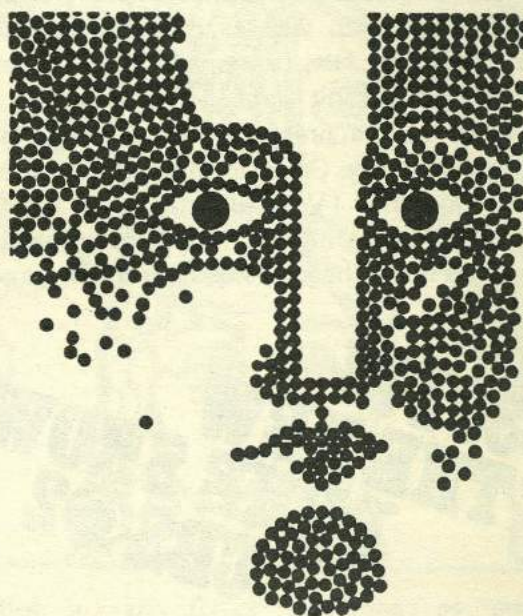
by Alice Bloch

In TV Guide it sounded so good. "Medical Center - Drama. A lesbian psychiatrist battles to save her patient. Close to untangling a young woman's problems, the doctor finds herself hampered by prejudice against her own life style."

Maybe I should have known better. After all, it was only a year ago that Attorney Owen Marshall defended the beautiful blonde swimming instructor against the horrible charge of seducing one of her adolescent pupils. The blonde is innocent, of course. She just hasn't quite gotten it together to find a boyfriend yet (a suitable candidate is presented in the course of the show), and her first-year college roommate was one of those perverts who write for perverted magazines. Perverted roommate shows up in court as a witness for the prosecution, saves the day for innocent blonde by testifying that they never slept together, and retreats with head hanging. The whole thing ends on a happy note for heterosexuality: the seduction is only a figment of the pupil's normal adolescent imagination (Owen Marshall counsels the parents not to worry, for all young girls go through a phase), and the blonde and her prospective boyfriend seem to be getting along just fine. Yuck.

Anyway, the promise in TV Guide this time sounded much better. On Medical Center, at least, the principal female character would be a real lesbian, and negative feelings about lesbianism would be presented as a "prejudice." Praise the Goddess!

In some ways, *Medical Center's* presentation of lesbianism was much better than *Owen Marshall's*. Dr. Annie Claymor is a self-professed lesbian, and the word is used so many times that it totally loses its shock value -- surely a first on prime-time TV. In addition, Dr. Claymor's lesbianism seems to have made no problems for her in getting through medical



school and a psychiatric residency. She appears to be relatively untouched by Freudian theory, and from the glimpses we get of her therapeutic technique, she is a decent shrink.

Maybe the greatest plus is the fair degree of lesbian pride Dr. Claymor shows in coming out to Dr. Joe Gannon (Our Hero), who is made to look perfectly ridiculous in that scene. Dr. Gannon has become her fast friend and admirer, and has referred to her a pretty young cardiac patient named Tobi, whose sexual uncertainties seem to be the cause of her suicidal tendencies. Tobi's ex-boyfriend Sam has found out that Dr. Claymor is a lesbian and has confronted Dr. Gannon with the news. Dr. Gannon's response is to come close to beating up Sam, and then to race over to Dr. Claymor's house to tell her about the malicious rumor people are spreading. When he tells her Sam has "accused" her of being a lesbian, she says, with great sarcasm, "I suppose you defended my maidenly honor?...I *am* a lesbian." The look on Dr. Gannon's face is almost worth the whole rest of the show.

But not quite. Dr. Gannon's never-failing judgment

may fail in one scene, and Dr. Claymor may be an intelligent and sympathetic character, but the trade-off is evident. In the course of this show's tremendous efforts to make lesbianism palatable to the American public, one very important thing is lost: our reality as lesbians. Dr. Claymor's acceptability is bought at the price of her most fundamental reality as a lesbian character.

Dr. Claymor is as blonde, attractive, feminine-looking, pleasant, gentle, and flirtatious with men as any other sympathetic female character on TV. Some lesbian viewers may consider this a positive thing: at last, a non-stereotyped lesbian appears on TV. I don't agree. I feel there is a great danger to us in the presentation of any particular kind of lesbian as the Good Lesbian. (Of course, the particular kind that TV would choose as the Good Lesbian is the pleasant and non-threatening kind.) The danger is that it becomes okay, in the eyes of the

**9:30 PM
THE NEW
DYKE SHOW
CBS 2**

public, to be a lesbian if you're the right kind of lesbian. If you're any of the many other kinds of lesbians that most of us are, you're a pervert and you can go to hell. (A parallel dictum created by the media is that it's okay to be a feminist if you look like Gloria Steinem.)

Dr. Claymor's attitudes toward men fit right in with this line. She is definitely not a man-hater. In fact, she declares in a heated speech, right after coming out to Dr. Ganon, that "anyone who hates a whole group of people is sick." (Divide us and conquer us, that's TV's tactic. Get the Good Lesbian to pronounce that all the rest are Bad Lesbians.) Dr. Gannon's falling in love with her is no accident. She gives him so much encouragement that he could hardly do otherwise. Personally, I don't know any lesbians who do the gazing-into-each-other's-eyes-over-pizza number with men. I guess I only know Bad Lesbians -- the kind who relate to women.

Dr. Claymor is never shown relating to women. She is shown extensively in the company of Dr. Ganon.

She is even shown engaging in the standard precommercial kiss with Dr. Ganon. She is *never* shown in the company of another woman, except for her patient, Tobi. (The standards for being a Good Lesbian become more and more rigid, n'est-ce pas? Do any of us pass the test?)

Finally the kind of therapeutic intervention Dr. Claymor performs as Tobi stands on the roof of the hospital, threatening to jump immediately, is a perfect example of the Good Lesbian's identification with straight values. Tobi's sexual history sounds to me like one of the many versions of lesbians' sexual histories before coming out: sex with men has been terrible, and her only enjoyable (though guilt-producing) sexual experience has been with a woman. In Dr. Claymor's opinion, Tobi is just a typical small-town girl in the big city. Tobi can't get it on with men, according to Dr. Claymor, because she really doesn't approve of getting it on with a man until after marriage. (Dr. Claymor never explains why Tobi is able to get it on with a woman.) So, as Tobi stands ready to jump, Dr. Claymor quickly convinces her that all she really wants is what every small-town girl is supposed to want: marriage and children. The ease and lack of conflict with which Dr. Claymor is making a career for herself in the pig profession of psychiatry is a lot less puzzling after this scene. It's okay to be a lesbian shrink if you convince your sexually confused patients that they're straight.

Dr. Claymor is an extremely Good Lesbian; i.e., the least threatening lesbian imaginable from the point of view of heterosexual society. Last year it wasn't okay to be a lesbian at all. This year it's okay to be a Good Lesbian. It will never be okay to be whatever kind of lesbian you happen to be. Television is maybe the straightest of the straight media, and the straight media can't be trusted to present our reality.

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WITCHCRAFT...

a feminist perspective



Jeanne Cordova

"You are a Witch by being female
Untamed, angry, joyous and immortal"
---Witches Manifesto

On Oct. 31 the Susan B. Anthony Coven joined the millenium old Wicca of the Goddess and celebrated the New Year's Eve of witchcraft. All women crews of Channels 11 and 13 will film the event as the lesbian feminist witches call upon their goddess to re-establish her power and reign in the reascendence of the matriarchy.

As other aspects of women's culture, the history of witchcraft has been maligned by patriarchy, principally the Roman Catholic Church. History would have us conceive of withces as malevolent, shrivelled hags conspiring the death of their neighbors and the debauchery of the civilized Christian world by consorting with Satan to lead them all to hell. On the flip side of the broom, we are asked to remember the great witch trials of the medival ages as small, isolated incidents, rather than the crusade-like human holacausts they were.

According to Z Budapest, high priestess of the Susan B. Antony Cove, Western witchcraft found its

tradition in early Greek mythology as "goddesses Hera (mother), Diana (beauty) and Hecate (life-death) chose high priestesses to carry out their works among mortals." Witchcraft was the pagan religion of all Europe for centuries prior to the coming of Christianity and it was the religion of the peasantry for hundreds of years after Catholicism reigned among the ruling classes of Western society. 'Aye the rulers hated witches, but the poor folk loved them well', says a medival witches poem.

Church Burns 9 Million

The mass persecutions of this ancient religion came from the Roman Catholic Church during the Medieval Ages (1300-1700). In their earliest tradition, the Garden of Eden, the Judeo-Christian cult characterized woman as evil, "The tool of the devil" (i.E. Eve and Mia Farrow). In 1233 A.D. Pope Gregory IX gave rise to the infamous Inquisition which during the next four centuries hanged or burned (most of them women), as heretics and witches.

In 1484 Pope Innocent VIII appointed German theologians Heinrich Kramer and Jacob Sprenger, Inquisitors. They were charged with wiping out

Continued on page 25

Part II

PRE-REVOLUTIONARY SEXUALITY...

Take It Or Leave It

Edited by Sudi

The following group discussion is the 2nd of a 2-part series. Participants are: the Feb. Freda Smith, pastor of Sacramento's Metropolitan Community Church, and Barbara McLean & Jeanne Cordova, activists and editors on THE LESBIAN TIDE. Barbara Gehrke narrates the discussion.

That many of the ideas expressed here seem to contradict one another shouldn't bother us. It is a new subject, with many new ideas and approaches to a free erotic Lesbian life-style. We are just getting some of these ideas out in the open. Others will respond as they think about them -- and as they (we) begin to face and understand the significance of these ideas for all of us as Lesbian women.

"NON-MONOGRAMY IS REALLY IN"

Barbara: Sometimes "non-monogamy" of today reminds me a lot of what people were into in the Chicago bars years ago. I hear women today saying, "What I'm doing (non-monogamy) is really in." Sometimes the only difference in the way people relate to others, years ago compared to today, is that years ago relating to more than one person at the same time was unacceptable. But now it's acceptable. Women today say they're "into non-monogamy", but have no consciousness of the feminist theory behind that practice. They say, "Because I am not into monogamy, I am politically correct, a feminist". They have it ass backwards.

Jeanne: For many, the concept of non-monogamy is simply that period of time during which we haven't found someone we would like to relate to "fulltime".

Barbara: But no one ever admits that.

Jeanne: What you're talking about is today's irresponsible excuse for non-monogamy. That's not what feminism means by it. Feminist non-monogamy is having a real love relationship. Non-monogamy is a sexuality appropriate to a tribal society where you have the extended family and you relate on an intimate level with a lot of people. For women, emotionality and sexuality are so close, and keep bumping into one another. If you're in bed with three people in one week but your emotions get involved, your head gets messed up.

THE NEW SEXUALITY

Freda: Sex should flow naturally. There shouldn't be any point where you stop caring for another person. If it's appropriate for both at that time, it should happen. That would be a new sexuality. You wouldn't belong to the other person. There would be a lot of caring. The new sexuality would wipe away all of our bad feelings about ourselves -- the whole idea of sexual behavior as being capable of being bad -- and all of the insecurities we have been raised with. We have to wipe that out somehow and we haven't.

Barbara: I agree that sex should flow. I don't think that it should be separated from love. Now there's too much of a division between love and sex. We've attached things to sex that are unreal. We have set it not only apart but up here somewhere, something to achieve, something to go after and on top of that, be successful about it. We wrap so much of our identity around whether we can do that and do it well, that it causes us to become sexually interested in someone for the wrong reasons. Not for the giving and sharing but the possessiveness of sexuality. The new sexuality is the ideal where sexual activity just flows from being close, where you don't engage in sexual activity unless you really feel close. You genuinely care for a person so possessiveness doesn't enter into it.

"The new sexuality has to begin with children."

Freda: The new sexuality has to begin with children. We have to break down all taboos associated with children's sexuality. As adults, it's really too late for us. We have to break down the incest taboo because that's one of the biggest things.

Jeanne: No real progress will be made until there is some real structural change in this society. As long as we have the nuclear family, monogamy is in. It's the bulwark. So the first thing that has to go is the nuclear family. We must stop bringing up children to believe that love and sex are experiences that must only be between two people. Non-monogamy is the sexuality of a communal society. Statistics have no restrictions on sexuality fail.

COMMUNITY CELIBACY: AN EXPERIMENT

Jeanne: What if, for months, the Lesbian community of Los Angeles were celibate? All of us. One thing that would happen would be that the movement would get a tremendous burst of energy. I think there would be a real rise in true sisterhood!

Freda: I think there would be a lot more creativity.

Barbara: Not only the increase in energy and creativity on a project basis, but I think we would find people relating differently. There would be a lot more conversation between people. A whole new series of topics would arise. Groups who never talked about anything but sex before would be talking about history or archeology. If the Lesbian community were to be celibate for a month, I think women would stay away from discussion relationships because it might make them vulnerable to falling into them.

"What if, for months, the Lesbian community of Los Angeles were celibate?"

Jeanne: I disagree. I think people would be talking about emotional relationships on a different level--"what can I do for that person?"

Barbara: I think we would be into more genuine caring but it would be manifested in getting involved in things other than "how I feel about you at the moment."

Jeanne: I've noticed one of the big illusions of the romantic monogamous relationship is a lot of dishonesty. If I'm talking with someone about politics and I have a sub-conscious thought that they might be attracted to me or I might be attracted to them, that motive may tilt the conversation. I may lose sight of the person as a person. Some of the people I am most into as people are those I don't go to bed with.

Freda: Before I was celibate, I could form a closer friendship with someone I wasn't going to bed with than with someone I was going to bed with, because there was no threat there.

"The trouble with monogamy is that you can't make friends."

Jeanne: I have met people that I'm very attracted to, for reasons I can't quite put together. I did not think I wanted to go to bed with them but because of

my conditioning, I thought I did. Afterwards I wished I had stuck to getting to know that person better, as the person I thought they were in the first place. My experience has been that affection and sexual attraction are often mixed up. We tend to say, "I'm attracted to that person, therefore, I want to go to bed with her", instead of saying, "I'm attracted to that person for these particular reasons." Unfortunately, our usual style is that we only have emotional intimacy with our best friend, our lover, and our ex-lover, or our future lover. A lot of people have said that the trouble with monogamy is that you can't make friends.

"SLEEPING WITH" FRIENDS

Jeanne: Besides monogamy, non-monogamy and celibacy, another possibility for true feminist sexuality is going to bed with your friends.

Barbara: I think that's another concept that sounds good, but in practice, doesn't turn out so well.

Freda: I had to drink a lot. I drank but I stayed cold deadly sober and couldn't understand why. A friend would say, "Let's go home", and I would say, "Let's get a six-pack to take with us." When friends put their hands on you and you know you're not responding, you still feel a pressure to respond. And the questions comes, "Am I going to fake it when the time comes? CAN I fake it?" I don't want to fake it.

Jeanne: You shouldn't have to fake it. The point is when you go to bed with your friends, you're not supposed to feel what you feel when you're in bed with your lover. You're not supposed to feel possession and the other trips. It is another dimension of sex.

Freda: If I'm touched, I want to feel positive or I don't want to be touched at all.



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IS SEXUAL ATTRACTION SEXIST? or "TO LUST OR NOT TO LUST"

LUST'

Jeanne: Do you mean that you feel negative or you don't feel 'lustful'?

Freda: I feel that being lustful is a very male thing, that you really want release. You have this sexual drive and need to get to this point. I think that a lot of us get into the same thing that men do -- orgasm as the whole point of sex. You're really concentrating towards that, which means that you don't enjoy half of it because you're in a hurry to get there. You're using another person to reach this point.

"Lust

is: where you see a body without even a head on it." average everyday attraction." eroticism". a very male thing." all sexuality in this culture."

Jeanne: I don't mean that Freda. When I say 'lust', I mean good old average everyday response, attraction. I'm not talking about the male thing. When you meet a person and you're attracted to

them physically, I call that lust.

Freda: Oh, I don't call that lust.

Jeanne: I have a few friends that I really dig as people. If I went to bed with them, it wouldn't be because I was physically attracted to them. It would be an exercise in expanding my sexuality. I would feel warm and pleasant, it would be nice.

Freda: To me, lust is using another another person for your own sexual gratification, not caring for that person. Like Playboy pictures where you see a body without even a head on it and it turns you on. That's lust. If you see your best friend and she has a nice warm glow about her and you get turned on, that's not lust. That's loving her.

Barbara: Lust is where it doesn't make any difference who you go to bed with. To me, lust is a sexual drive where who you are in bed with is inconsequential. There's no caring for that person. You want their body, the feel of their body and a sexual release. Lust is eroticism.

"The new sexuality...the person, not the body."

"The new sexuality . . .the person, not the body."

Jeanne: Have you ever gone to bed with a friend?

Barbara: Yes, two or three.

Jeanne: Aren't those experiences very different from when you've gone to bed with a lover?


Barbara: But I have gone to bed with someone who was neither my friend nor my lover. That was lust. That I can identify.

Jeanne: I think that all sexuality in this culture is sexist, lustful. All of it, no matter how much you love the other person. To me, if I was going to choose celibacy to practice a more feminist life-style, I would only go to bed with my friends, because to me that's the new sexuality. Everything we call sexual attraction today has to be wiped out to get to the new sexuality, which is based on the person and not the body. Sex with your friends as a natural extension of a friendship is the only non-sexist sex.

Barbara: That depends on the kind of sex with your friends. Precisely what you do will determine whether it is non-sexist. You can go to bed with a friend and fall into a very role-oriented thing.

Jeanne: Yes, but the chances of that happening with a long-term friend are much lower, even though it can happen. ▲

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REMEMBERING THE HOUSE OF D

By Karla Jay, New York Correspondent

The Women's House of Detention, familiarly called the House of D, is about to be torn down. Even the rats and bugs have abandoned it, as it stands scaffolded and on its last legs in the heart of Greenwich Village. It is a massive hulk and might be mistaken for an ugly apartment building were it not for the bars on the windows and the peculiar clotted color of the bricks, which look as if they have been

stained through the years with the blood of the imprisoned women.

It is a wretched old building and casts a long gloomy shadow over lively Greenwich Avenue, in marked contrast to the expensive boutiques over which it towers. Greenwich Avenue has always been the heart of the gay male cruising scene, as well as the home of several lesbian bars, and the House of D always stood there solid and irremovable as a sordid reminder of our illegality as human beings and the possible consequences of our way of life and love.

The House of D never let you forget it existed: There was no time of day or night when one could not hear the shouts of friends, lovers, children, husbands, mothers, sisters, and even pimps calling up advice, messages, words of comfort, and questions to the women within. And the voices always came back from within the Hellish depths of the House of D (the women, it seemed, were almost perpetually in their cells and there were few recreational facilities--except for a bit of space on the roof--not even a year) answering, crying for help, whimpering hopelessly. They were the forgotten women of our society, but they never let us forget their presence.

After the start of Women's Liberation, the House of D became a rallying point. The Christmas of 1969 through the New Year women kept a vigil in front of the House of D night and day. We would let them know that other women had not forgotten them. We rallied, spoke, marched around the House of D, and sang Christmas carols to the prisoners. They responded by shouting "Power to the People!" They burned matchbooks and pieces of paper and sent them sailing out the windows to the street people below whom they had no other way to reach. Some even set fire to their mattresses, and we could see them outlined against the flames as they jumped up and down shouting and heedless of the heat, screaming at us to help them, save them, to please get them out. Helplessly, we sang on, choking back tears, unable to match their courage.

In later years, gay marches and gay Christmas vigils inevitably wound up at the House of D, partly because of the prison and partly because of our sisters and brothers whom we hoped to reach on Greenwich Avenue. We shouted "Gay Power!" up to the darkened prison. The women inside cheered. They understood.

In the most ironic way the House of D became the home of some of the women most active in seeking its destruction. Valerie Solanas, who had stood across the street selling her SCUM manifesto in leaflet form at a time when few seriously considered radical actions for women's rights, wound up in the prison after shooting Andy Warhol. Jane Alpert, with whom I stood at one demonstration outside the House when we protested the imprisonment of women and the poor prison conditions, was shortly thereafter one of the inmates. The prison also managed to gobble up the Black Panther 21 women until they were vindicated, as well as many other strong women, and once briefly "hosted" Angela Davis.

The protests around the prison grew to a point

where the visitors to the Village on the countless tourist buses could no longer ignore the presence of the beaten generation. Tales of the rats and bugs, poor food, filth, unending hours in cells as well as stories of the degrading stripping and searching of women (inside vaginas as well as externally) had even reached the media.

And so, the benevolent rulers of the city decided to move the women to a new structure near the men's prison on Riker's Island. There the women have more recreational facilities which are hardly used because there isn't enough staff to supervise! The living conditions have to be better than those of the House of D because it would be impossible to create anything worse. And the rulers are now conscious of a press image, so on Mother's Day they invited the inmates' children (who normally are not allowed to visit) and lots of t.v. cameras to a picnic.

Prison is hardly a picnic, but perhaps the women are better off, *in one sense*. The House of D offered tortures that those on the "outside" could barely comprehend. Jane Alpert complained that her cell was above Sutters, a fancy French bakery, and that the smell of the baking cakes and bread was torture. The presence of people constantly protesting without being able to bombard the walls and tear the wretched place down probably gave the women unrealistic hopes and later led to frustration, as things continued to deteriorate. And then there was always the view of luxurious Greenwich Avenue, taunting them with a life they could never have a part of.

But are they better off? Riker's Island is in the middle of the north end of the East River. I've lived in New York most of my life and have seen the prison from the Triborough Bridge, but I have no idea how one gets there. The House of D was at least accessible, especially to poor and mostly Third-World people whose friends, lovers, and relatives were inside. Even if you couldn't visit them, you could shout up and know that they were okay, and the House of D could be reached by any subway. Now there is no way of knowing -- if you're poor enough to have neither phone nor money, or if, like most New Yorkers, you're not even sure which of the many islands in the East River is Riker's.

But that's the point, isn't it? The women are out of sight and sound, and hopefully out of mind. We can't see their conditions, so they ask to assume that the women are fine and to believe their press releases as well as what they let reporters and congressmen see. And the women can't be incited to riot or given hope

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TITANIC FUNDRAISING

Karla Jay, Correspondent

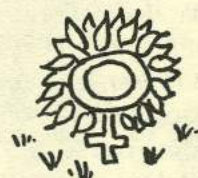
NEW YORK: On September 22, over five hundred lesbians plus a stowaway cat cruised up the Hudson River on a gala moonlight excursion. Most of the women spent their time dancing to the wonderful beat of the New Haven Women's Liberation Rock Band.

The event was held to raise funds for Lesbian Lifespace, and the organizers of the cruise hoped that the evening would embody some of the goals of Lifespace, once it is set up; that is, to create a physica area in which women can share lesbian culture and identity including "feelings, eroticism, thoughts, activities, spirituality, desires, and creativity."

As now envisioned, the Lesbian Lifespace will comprise three areas: (1) a cafe and performance area; (2) a quiet reading area; and (3) workshop areas. Admission will be based on membership or a minimal entrance fee.

Although the members of the Lifespace collective are working very hard to make their vision a real and operating space, they have still not found a central and accessible location in which to place tthe project. Obviously five hundred lesbians cannot put out to sea every time we want to get together!

Funds are still needed, and donations and inquiries should be addressed to Lesbian Lifespace, c/o Women's Liberation Building, 243 West 20th St., New York, N.Y. ▲



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THE LESBIAN BAR

BUTTERFLY WEST TAKES FEMINIST LEAD

By Jeanne Cordova

Los Angeles: Second only to the legend of Sappha and the Isle of Lesbos, the lesbian bar is probably the oldest institution in our community.

For several years now Los Angeles lesbian feminists have complained that the dimly lit, role oriented, beer/liquored atmosphere of most lesbian bars "don't reflect our openness and pride as lesbians or women." Often, walking into these establishments is like following Persephone into Hades (hell). Lighting silhouettes bodies as if to say, "your names and identities are not important." One is hard put to find a face to talk to even if you are looking.

But things are changing and some of the bars are also beginning to "come out of the closet." One such place is Los Angeles' first neo-feminist bar, the Butterfly West. Owned by Carmen Thielemann and Tere Sanchez, the bar's name was selected "because a butterfly is free and is taken as a female symbol. To us it means free woman."

Although Ms. Thielemann says she wouldn't call her bar 'a feminist bar' because "we're open to ALL women and we don't want to label," there is a proud Woman's Symbol clearly marked in the front window.

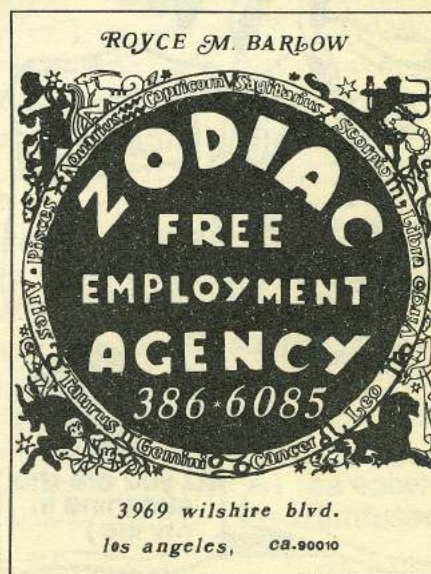
Carmen does not label herself a feminist, "but I'm not a sexist either," she maintains. At a time when most lesbian bars still look askance and subtly discriminate against "those with fuzzy hair and work shirts," the Butterfly West welcomes lesbian feminists regardless of dress style. As owners of the now closed 7th Circle, Carmen and Kathy were the first bar owners in Los Angeles to advertize in a lesbian feminist publication (*The Lesbian Tide*). Under their ownership in 1972 the 7th Circle sponsored more than a dozen benefits for the feminist and lesbian community. Following their lead, the Valley's popular Hia Leah House, the Saloon, Pier XII, the Bitter End West and Orange County's Merry Go 'Round have all helped raise much needed funds for feminist publications and projects such as The National Lesbian Conference and The Carol Downer Defense Fund. Speaking to the tensions that sometimes exist between feminist and non-feminists lesbians, Ms. Thielemann explained, "Sometimes they just don't understand each other. The older crowd is not used to seeing women with unshaven arm pits who get up and talk openly about themselves as

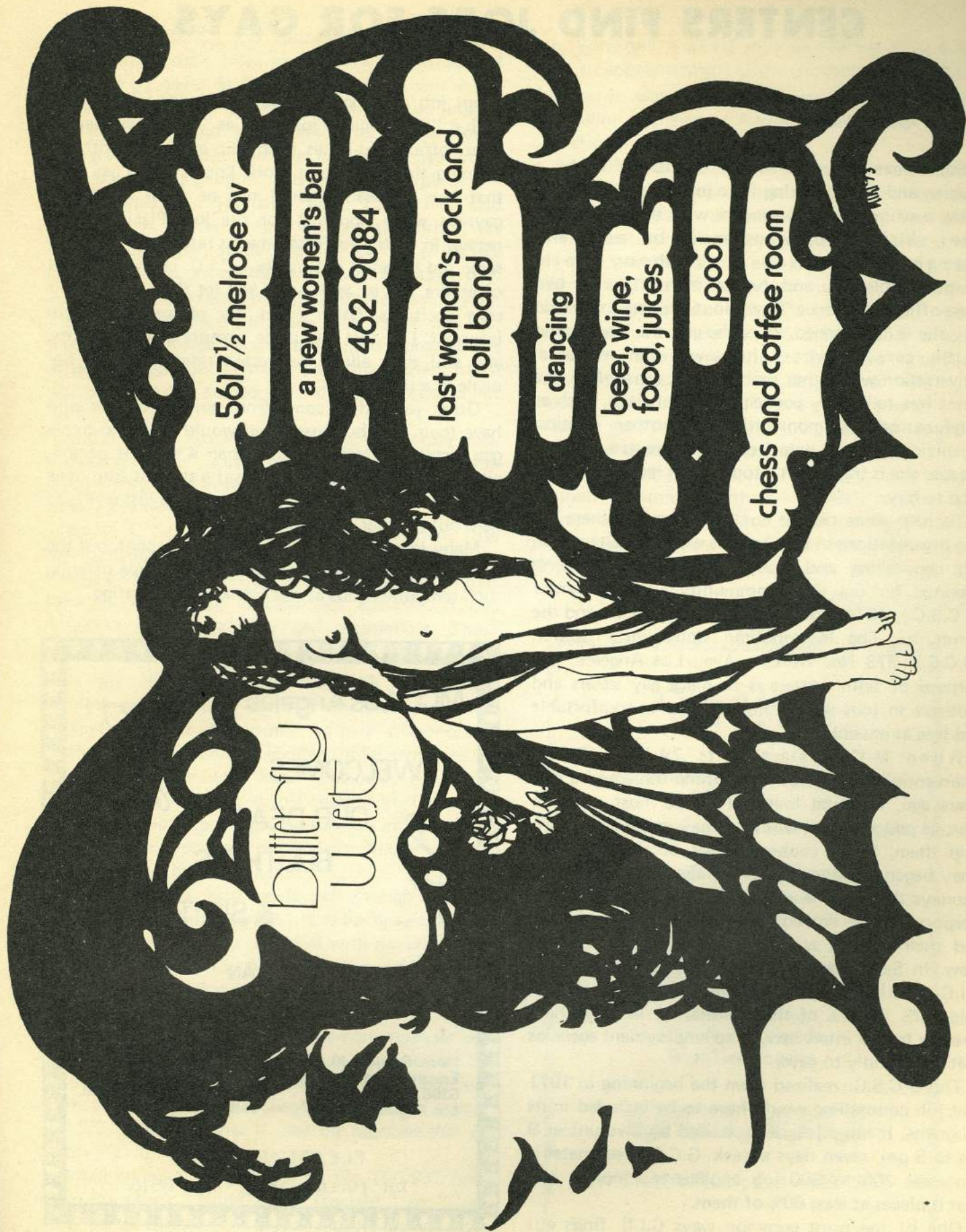
lesbian women." With its openness "to ALL kinds of women" the Butterfly West hopes to create an atmosphere of "good vibes for all lesbians."

In their efforts to make the bar more reflective of women/lesbian pride, Tere and Carmen have taken down some of the sexist nude-bunny-chick paintings brought in by previous owners. Promises Carmen, "The rest of the paintings cover holes in the walls, but as soon as someone brings me posters to replace them, they'll come down." Sisters who want to see a positive image of women over their beer glasses and dance floor are urged to go buy or donate more appropriate decorations to the Butterfly West.

A lesbian tavern owner for several years now, Ms. Thielemann says, "my outlook on bars has changed a lot." At first "into it for the money," Carmen explained "the ugly reality" that bars sometimes foster "grated on my nerves." She blames the presence of narcotics, uptight people, and "that butch-femme trip where women use to come down on each other 'if you make a pass at my chick' ", as sources of this "ugly reality." According to Carmen, "these things are disappearing now. This bar is going to be different."

The Tide Collective extends its deepest gratitude to Carmen and Tere, the Butterfly West, previous owners and employees of The 7th Circle, Sandi and Puz of the Hia Leah House, our sometimes advertizer Joani of Joani Presents, and all these sisters who have helped keep this publication and its ideals alive for the past two years. Woman Power! ▲





5617 1/2 melrose av

a new women's bar

462-9084

last woman's rock and
roll band

dancing

beer, wine,
food, juices

pool

chess and coffee room

butterfly
wut

WUT

CENTERS FIND JOBS FOR GAYS

by Rita A. Goldberger

Sometimes it seems almost impossible to be a Lesbian and to be looking for a job at the same time. Being a woman is hard enough, with the nylons and mini-skirt ("Applicant must be neat and attractive-looking..."), phony smile ("...personable..."), and typing tests ("...with two years office experience."), without needing to explain why she is not married. Once she gets the job, she has to be careful what she says, even in casual conversation with other workers. But most of all, she is not free to openly participate in activities, such as conferences, demonstrations, or other political organizing that will help free her future as a Lesbian, because she is trapped in a today with rent to pay and food to buy.

To help some people out of this cycle, there are two organizations in Los Angeles which do alternative job counselling and placement for gays. One is operated by the Gay Community Services Center (G.C.S.C.), 1614 Wilshire Blvd., Los Angeles, and the other by The Metropolitan Community Church (M.C.C.), 373 No. Western Ave., Los Angeles. The purpose of both centers is to place gay sisters and brothers in jobs where they will be as comfortable and free as possible.

When M.C.C. started its 24-hour Crises Intervention Center (C.I.C.) hotline three and a half years ago, it found that one of the most common reasons people called was that they needed a job. To help them, C.I.C. counsellors set out to find jobs. They began by announcing from the church pulpit on Sundays that they needed jobs for the C.I.C. hot-line. Response came immediately from M.C.C. members and their friends, and the job placement operation grew. In September 1973, at least 50 people called C.I.C. looking for jobs, and the center was able to help 60% to 75% of them, either by sending them directly to job interviews, or to employment agencies that are friendly to gays.

The G.C.S.C. realized from the beginning in 1971 that job counselling would have to be included in its programs. It has a job desk, staffed by a volunteer 9 am to 5 pm, seven days a week. G.C.S.C. estimates it processes 200 to 300 job applicants a month, and that it places at least 60% of them.

One of the most common ways C.I.C. finds out

about job openings is through someone who calls in with a "tip" about a job, such as "there's an opening at my office." At times, such a tip may carry with it a warning that no one at work knows she is gay, and that the applicant should not be open about her gayness when applying for the job. Placing a gay person in such a job often means returning her to the same old closeted routine, but C.I.C. counsellors will offer the job to applicants and let them make their own decisions. Other times, the person calling will inform C.I.C. that the place accepts gay applicants, and will even allow the person referred to use her name as a reference.

Other job offers come from gay individuals who have their own businesses and would prefer to hire a gay sister or brother, rather than a straight person, either because she does not want a straight employee to "find her out," or merely because she just wants to help out another gay person.

Many jobs in the C.I.C. file are permanent, but the center also gets many calls from gay people offering such temporary jobs as yard cleaning or painting.

MCC-Los Angeles

WELCOMES

OUR DEAF

BROTHERS

& SISTERS

ALL SERVICES HAVE AN

INTERPRETER FOR YOU...

Morn. Services 10:45	Eve. Services 7:30 p.m.
Encore Theatre	Help Center
5308 Melrose Ave.	7221 Santa Monica Blvd.
Los Angeles, CA.	Hollywood, CA.

PLEASE JOIN US

for further info. 462-0916

At the G.C.S.C., job counsellors said their job offers come mostly from small businesses owned and operated by gays. At least two or three calls a day come into G.C.S.C. offering jobs. A random look at the job file found it contained job offers for a dishwasher, cook, clerical worker, construction worker, clothing designer, and maintenance person. A florist shop in Highland Park, Calif. had two openings. A trucking firm out of California was looking for a gay (male) co-driver for one of its gay employees who did not want to drive with a non-gay. A filling station was looking for women employees. There were a lot of delivery jobs. Once G.C.S.C. received a job offer for an experienced woman truck driver, paying \$900 a month. Counsellors spent half a day trying to find someone for the job, but could not fill it.

G.C.S.C. also has an assortment of temporary jobs, including "care" jobs: one gay disabled veteran occasionally calls in for medical aid and so does one elderly gay woman.

Both C.I.C. and G.C.S.C. occasionally use employment agencies known to help gays. Some charge a fee, and others are free. C.I.C. explained that there is a string of employment agencies in Los Angeles that hire only gay counsellors. These agencies, and others, are sympathetic when dealing with gay clients, and can deal with specific gay employment hassles: a man with an arrest record for solicitation or a woman with a dishonorable discharge, making them ineligible for security jobs, or women and men who look "obviously gay," and would not be hired by many companies. Often the agencies cannot place a gay person in a job where she can be open, but they can at least find a job that meets many of her other needs.

These agencies must be found through word of mouth, for few openly advertise as being sympathetic to gays. These agencies also deal with many non-gay clients, and also with companies who would not be too happy at finding out they would very likely get many gay applicants.

C.I.C. and G.C.S.C. use employment agencies as a last resort, or if the applicant is over-qualified for the type of jobs they have to offer. G.C.S.C. sent one applicant who had four college degrees to an agency. G.C.S.C. explained that it uses the agencies that are "working with us in our program."

When taking a job offer for its file, G.C.S.C. has a place to check "Non-Gay," "Discreet," or "Open Gya," as specified by the person placing the job offer. This tells the applicant how she must appear on the

job. Someone working in a gay-owned shop might have to appear straight to the customers, even though the owner wants to hire a sister or brother. One counsellor explained, "Most of our jobs require discretion."

One problem G.C.S.C. experiences is that about 20% of its applicants do not want to work for long and are not serious about the job. They have poor attendance records, or they quit outright after a few days or weeks. When employers have a person referred to them who behaves this way, they often decide not to use G.C.S.C. to find any more employees, cutting down on G.C.S.C.'s pool of jobs. To help solve this problem, G.C.S.C. is trying to keep a more complete job file, including an inactive one, to check if someone comes in every month or so for a different job. To protect the job placement program, such persons would probably be refused aid.

The G.C.S.C. Prison, Probation, and Parole Program is working with the center's employment referral service to find jobs for sisters and brothers getting out of prison. The center estimates it places 80% of the people in this program. Because of the

Continued on page 26

Shalom

BETH CHAYIM CHADASHIM

A Metropolitan Community Temple



Friday Evening
SABBATH SERVICES
LEO BAECK TEMPLE
(School Building)
1300 N. Sepulveda
West Los Angeles



INFORMATION: 213-462-2597

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A Metropolitan Community Temple



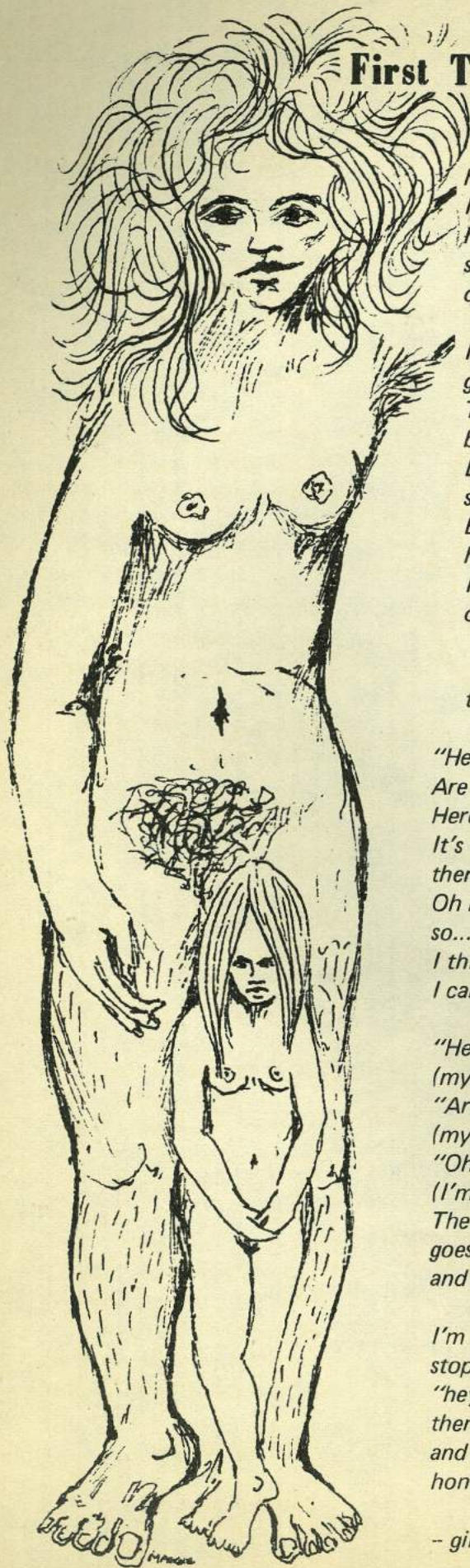
Friday Evening
SABBATH SERVICES
LEO BAECK TEMPLE
(School Building)
1300 N. Sepulveda
West Los Angeles



INFORMATION: 213-462-2597



First Time, First Time for Everyone



here I am I have arrived
I am honest-to-god here
honest-to-god clutching this beer
sitting staring at honest-to-god
queers.

I think I can't feel any of my limbs.
geez if my mother only knew.
They haven't jumped me yet
but I know they will.
Every book I've ever read
says they will.
But I'm ready.
honest-to-god I'm ready.
I am also in mortal terror
of saying
one
word
to anyone.

"Hello-my name is Stoney.
Are you new out?
Here-let's get that beer refilled.
It's easy, really: just release your fingers-
there! Good!
Oh hey-nobody's going to jump you,
so...relax." (She laughs, a very mellow sound to hear)
I think I can feel my legs now.
I can honest-to-god feel my legs.

"Hello, my name is Dixie. Want to dance?"
(my god who is going to lead?)
"Are you a butch, or femme, or neither?"
(my god which is which?)
"Oh-you're new out. Welcome, Sister, and right-on!"
(I'm leading-I'm honest-to-god leading)
The girl who laughed slaps me on the shoulder
goes on laughing
and the friendly sound is very nice to hear.

I'm here honest-to-god here I think I've even
stopped shaking
"hey, relax-nobody's going to jump you!"
then I'm laughing too
and it is the best sound to hear.
honest-to-god.

- gingerlox

I came out with
who taught me
if you give the
I went on to be
who taught me
and kiss right.
then I lived with
we ran in our
and socked each
and never talked
I parried ques-
told my sister
then one night
Cuz I was here
and the next m-
and found my-
Seems the lady
proved herself.

--gingerlox

Hotstu

Today I am
In the wor-
I prowls ab-
My power
Could eng-
And the ri-
Damp bird
I will swal-
Instantly
Each tamp-
Emerges h-
Glistening
My strong
The only p-
My weigh-
Women
Oil slicks

--Alice Blo



First Time for Everyone

have arrived
-to-god here
od clutching this beer
ng at honest-to-god

n't feel any of my limbs.
mother only knew.
't jumped me yet
they will.
I've ever read
ill.
dy.
od I'm ready.
mortal terror

ne is Stoney.
ut?
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st-to-god here I think I've even
ng
obody's going to jump you!"
hing too
est sound to hear.

I came out with a beautiful woman
who taught me that people aren't bad
if you give them a chance.
I went on to be with an older woman
who taught me to paint pictures and read good books
and kiss right.
then I lived with and loved two athletes;
we ran in our sweatsuits
and socked each other on the shoulders
and never talked about art or politics or drama.
I parried questions from parents about boyfriends
told my sister I knew about queers from reading
then one night my mother told me she knew but it was ok
Cuz I was her daughter and she still loved me
and the next night I walked into a gay bar
and found my sister playing pool.
Seems the lady I came out with
proved herself right.

-gingerlox

Hotstuff

Today I am big as life
In the world
I prow! about knowing
My powerful belly
Could engulf this city
And the river
Damp bird houses
I will swallow you all
Instantly
Each tampax
Emerges huge
Glistening dark
My strong tongue can lick
The only people worth
My weight is
Women giant cats and
Oil slicks

--Alice Bloch

Poem

And you
tree on
and i'm
pretty i
because
stick ne
branche

--Marilyn



Poem

with a beautiful woman
me that people aren't bad
them a chance.
be with an older woman
me to paint pictures and read good books
t.
with and loved two athletes;
r sweatsuits
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ht my mother told me she knew but it was ok
n daughter and she still loved me
night I walked into a gay bar
y sister playing pool.
dy I came out with
elf right.

And you have an upside down
tree on your left arm
and i'm afraid to say how
pretty it is
because we both used to
stick needles into
branches

--Marilyn Hadfield

August 23, 1973

10 yrs ago today
i got busted
for the first time

27 yrs. old

told me he was a
construction worker
staying overnight at the Hilton

and i fell for it

what's a nice girl like you
doing hustling
you don't use dope do you

the judge will let you go
in the morning

and i believed them

but Your Honor
she uses drugs
60 days in the workhouse
30 days to kick

and again and again and again

i no longer get busted
i no longer hustle
i no longer hear what's a
nice girl like you
i no longer use dope

no i work for the
City of New York
now i have my own apt.
and am responsible
now i try not to write poetry
because i don't want to feel

nothing's changed

--Marilyn Hadfield



uff

am big as life
world
about knowing
erful belly
ngulf this city
river
ird houses
allow you all
mpax
huge
ng dark
ng tongue can lick
r people worth
h is
giant cats and

loch

Dear Sisters,

A Letter from London

I am writing to you in the hope that you will take up one of my most infuriating battles.

During the summer holidays my guardian child David (14 yrs.) handed me a set reading book from his school called Run Baby Run, in the Nicky Cruz series. Actually, before this time I'd never heard of Nicky Cruz. It is published by Hodder and Stroughton. Naturally it has an introduction by Billy Graham, who is careful not to offend anyone. The foreword, however, is written by Prof. Edward D. O'Connor, C.S.C., University of Notre Dame, who says:

Nicky's story is possibly the most dramatic in the history of the Pentecostal movement, but it is not unique. Nicky is only a very colorful representative of a vast number of people who, in the past few decades, have been delivered from crime, alcoholism, drug addiction, prostitution, homosexuality, and almost every other type of perversion and degeneration known to man. Psychiatric care, medical treatment, and spiritual counseling had failed to affect these people, when with astounding abruptness they were set free from their bond by the power of the Holy Spirit and led to a life of useful service and sometimes profound prayer....

Ad nauseum.

If you aren't sick already, try this sample from Chapter 17, "Through the Valley of the Shadow":

Then Quetta came to the center. She was a "male" lesbian and at one time had been "married" to another girl. She wore men's clothes, pants, jackets, even men's shoes and underwear. She was in her early '30's, with very fair skin and pitch black hair cut like a man's. Quetta was one of the biggest narcotic pushers in the city. For years she had run a "shooting gallery" in her apartment. Men and women had come not only to buy heroin, but to participate in sexual immorality. She supplied all that was needed -- needles, cookers, heroin, pills, and for those with unnatural desires -- men and women. It was a messy situation...

No comment. How on earth do you allow such books to get published and sold? Our Campaign for Homosexual Equality would have castrated Nicky Cruz by now.

May we offer the sisterhood an invitation to drop into "Centre," Broadley Terrace, Marylebone, London N.W.1. We have a gay switchboard for all enquiries, including counselling, medical (incl. gyn.

and VD), spiritual, and general. Telephone 262-9595.

In sisterhood,
Margaret Warner

A RATHER AWKWARD BUT SINCERE POEM WRITTEN BY A FRIEND OF EYORE'S TO THE TIDE COLLECTIVE AND ALL MY OTHER FRIENDS IN THE FOREST

by TESSIER

Although it always has been my intention
to send you prose to truth deposed
of great scope and dimension
with proper form and diction;

And in the past while practicing the poet's art,
if i have had a tendency to try to gain ascendancy
through sacrificing meters and confounding all my
readers

by putting too many syllables into a line in order
to appear more intelligent and smart,
at least i've always written from the heart.

Still i knew there'd come a season
when for no apparent reason
i would find myself confessing
though in danger of regressing
that not withstanding verses free in intricate
complexity
upon which i've built my reputation
my poetry gets out of hand, beyond the reach of
reprimand,
and though i try to give it moderation,

sometimes
it rhymes.

all the words go willy-nilly
until everything sounds silly
and i can't write anything at all to suit your
magazine.
and so this simple poet sends
in light attempt to make amends
a bit of vision i recall
from movements i have seen.

Your way of loving
is the one perfection
that you can attain
on Earth

-- give it birth

Dear Sisters!

Reading my first issue of the Lesbian Tide, i was excited to find out about the formation of a women's press association. In a few weeks i will be receiving my B.S. in journalism and plan on beginning some type of a feminist publication (radical feminist or lesbian feminist perhaps) in the South or Florida when i have had the time to build up sufficient capital. Could you please send me any information you may have about any feminist publications in the South and ideas about starting something in this area.

Looking forward to hearing from you soon, and expecting to hear more about AWP.

in Sisterhood,
dee graham

Dear Dee,

Glad to see you're excited about awp. So are we.

We don't know of any feminist publications coming out of the south right now. (Perhaps our readers can help you out.)

However, we have an alternative suggestion that just might turn you on. How would you like to become the Tide's southern correspondent, while you're getting your own thing together?

The TIDE encourages any woman who'd like to become a correspondent from your area to get in touch with us. You are just who we're looking for. We have just added correspondents from Berkeley and Boston and always interested in more.

THE LESBIAN TIDE sprung up in L.A. and is spreading everywhere!

The Tide Collective ▲

Listen to:
**LESBIAN 90.7 FM
SISTERS**

11:00p.m. to midnight

the first Tuesday of each month

moderator: Barbara McLean

co-producers:

Pat Greene, Barbara McLean

WOMEN'S BUILDING OPENS ITS DOORS

Los Angeles

It's moving time for a great number of this city's womens' groups. Preparing to move into their new offices in the Women's Building, 743 South Grandview, are Womanspace, The Feminist Studio Workshop, Gallery Coop, Sisterhood Bookstore, The Associated Women's Press, The Tide Collective, and Gallery 707. First to be in full operation will be Sisterhood Bookstore and the Tide Collective. Both will open their doors November 1st.

The Women's Building has been so named in commemoration of the Women's Building at the 1893 Chicago Exposition. That original Women's Building was managed and operated by a group called "The Board of Lady Managers." 1973's Womens Building will be operated by a group of representatives from each of the building's resident groups. Coordinating the building's operation on a day to day basis is Edie Gross.

The Grand Opening of the building, with art exhibits and Feminist Theatre performances is scheduled for Wednesday, November 28th at 8:00 pm. ▲

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I receive many letters each month from sisters praising my high consciousness, and asking how they can develop theirs more fully. Many of these sisters also ask me for methods to measure how high their consciousness is. In response to this overwhelming need, I have developed a test to measure one's Consciousness Quotient (C.Q.), developed along the lines of the Intelligence Quotient (I.Q.) test. At the end of the test is the method of scoring your C.Q., plus recommended exercises for raising your C.Q. One word of encouragement: Experts have often said that a child's C.Q. is determined in the first five years of her development, and little can be done to alter it after that. This is not true. Recent experiments have shown that women's consciousnesses have climbed as high as 50% in a two-year period, with concentrated effort. This process is painful and sometimes fatal, but in response to some women asking why they should want their consciousnesses to climb, my response is, "because it is there." All right sisters, pencils ready, and no cheating.

1. When you see an attractive woman wearing hotpants, what is your immediate reaction;
 - a. She has a cute ass.
 - b. Her legs must be cold.
 - c. She must be very oppressed.
 - d. Women who play up to men like that should be shot.
2. When your parents ask you once again why you're still not married, hinting that they suspect, what do you do?
 - a. Tell them I sleep with so many men that they all think I'm a "whore" and no one will marry me.
 - b. Tell them my career as a key-punch operator comes first.
 - c. Tell them I'm gay.
 - d. Give them a lecture on the evils of the nuclear family and hand my mother a "Do-Your-Own-Divorce Kit."
3. How open are you on your job?
 - a. I have a picture of a phony "husband" and children on my desk.
 - b. I write "Lesbians Unite" on the bathroom walls when no one's around.
 - c. I read *The Lesbian Tide* on my coffee breaks.
 - d. I am pressuring the company to declare "Stonewall Day" a paid holiday.
4. When your boss asked you to "do something about your frizzy hair,"

- a. I rushed out and spent \$50.00 having it cut, shaped, tinted, set, teased, and sprayed.
 - b. I bought a cheap wig to wear to work.
 - c. I suggested he do something about his bald spot first.
 - d. I came in the next day with my head shaved and a red star painted on my scalp.
5. At women's dances, what do you do?
 - a. I cruise chicks.
 - b. I dance with my lover all night.
 - c. I talk to my friends.
 - d. I collect money at the door, set up the sound system, sell beer, and push *The Lesbian Tide* in my free time.
 6. Which of the following best expresses your political views?
 - a. All men are created equal.
 - b. All *humans* are created equal.
 - c. All men are created inferior to women.
 - d. All men should be shot.
 7. Which organization would you most likely to join?
 - a. Ladies' Auxillary of the Homophile Social Club.
 - b. Citizens' Committee to Increase Understanding and Compassion towards Homosexuals.
 - c. Coalition to Ask the President to Appoint a token Gay Person to a Cabinet Post.
 - d. Guerrilla Commando Unit of the Popular Front for the Liberation of Amazon Nation.
 8. What is the last political activity you participated in?
 - a. I voted for McGovern.
 - b. I marched to support the Equal Rights Amendment.
 - c. I helped organize the last gay demonstration.
 - d. I helped trash the last gay demonstration.
 9. What do you usually do at meetings?
 - a. I sit in the corner and mumble to myself because I don't know anyone.
 - b. I volunteer to be recording secretary.
 - c. I volunteer to be chair.
 - d. I sit in the corner and mumble to myself because I can't relate to structures with a recording secretary and chair.
 10. How many women are you sleeping with now?
 - a. One. I am a hopeless monogamist.
 - b. Three. I sleep with my close friends.
 - c. I haven't kept track. I just flow with whatever feels good at the time.
 - d. None. All relationships are fucked under capitalism.

Scoring: No points for an "a". One point for each "b"; two points for each "c"; three points for each "d".

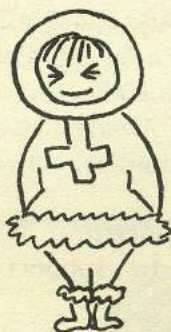
If you scored 0-8 points, you might as well give up on your consciousness. Why don't you buy a television set and watch Gomer Pyle re-runs until someone puts you out of your misery.

If you scored 9-15 points, you're in bad shape, but your consciousness can be saved if you take drastic measures. Let your underarm hair grow and wear a sleeveless dress to a fancy restaurant. Wear a "Gay Power" button to your next job interview.

If you scored 16-24 points, you have a fairly well-developed consciousness. Do morning exercises of talking back to sexist radio announcers. Plant a marijuana tree in your front yard.

If you scored 25-29 points, you are a heavy-duty radical. Learn to throw a knife. (Practice on live men.) Sing the song, "I'm Tired of Fuckers Fucking Over Me" on crowded buses to work in the morning.

If you scored 30 points, your consciousness is so high it is beyond measurement. Don't waste your time with ordinary masses of Lesbians. Spend your time writing books and making speeches about how stupid other activists are. ▲



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LESBIAN OLYMPICS

Karla Jay, Correspondent

NEW YORK: On September 16, the first annual Lesbian Olympics, sponsored by Lesbian Feminist Liberation, were held in Riverside Park's track and field complex. It was probably the first olympics in history with more participants than spectators, and several hundred hearty lesbians turned out to try their luck at running, long jumping, shot-putting, softball, volleyball, Badminton, and horseshoe throwing. Two skillful karate demonstrations by different groups of women were also given.

The competition was keen but friendly and the only sore losers were several men who had to be escorted from the playing area. This reporter became the only known casualty when she froze an overly warm arm muscle while trying to extract a cold soda can from the bottom of an ice bucket!

Other LFL events this month included a lesbian authors' panel on which Rita Mae Brown (*The Hand that Cradles the Rock* and *Songs to A Handsome Woman*), Isabel Miller (*Patience and Sarah*) and Barbara Love (*Sappho was a Right-on Woman*) discussed their experiences as writers. There was also a panel on lesbian therapy, in which written questions were asked of two psychologists. ▲

ANNOUNCEMENTS

Lesbian Radical Therapists invite our lesbian sisters to join us in all day permission marathon on Sunday, Nov. 11.

This will be a time for us to experience working together in a supportive, loving group - to give ourselves permission to explore new ways of relating to each other. Everything we get from regular Radical Therapy plus sharing the special awareness of the oppression that lesbian women experience.

For further information contact Sisterhood Bookstore or leave message for Judy Freespirit at 829-4165. Fee: \$20.00 There will be two half-price scholarships available.

Radical Therapy will be starting new lesbian problem-solving groups in November. Contact the above for information.

SANDETTES BLAST TIDE



"Gimme a D, gimme a Y, gimme a K, gimme an E, What's it spell? ... DYKE POWER, DYKE POWER, yeah!"

The score leaned 20 to four in the bottom of the fourth. Suddenly Susan Kuhner aced-out second basewoman for the formidable Tide Collective, fell to the ground. Bearing stretcher and resuscitator medics from the Orange County Dyke Patrol rushed to the victim. She was pronounced "fake-on-arrival."

Softball, lesbian-globe-trotter style. That was the name of the farce as Woman's Independent Softball Association champion Hialeah House Sandettes more or less wiped out the Tide Collective, publishers of *The Lesbian Tide*; 0-2, 18-2, 25-23.

Token Run, Walks, Hits

The score was staggered as the para-professional Sandettes gave token runs, token walks and token hits to the belittle-leagured publishers who circulated and advertised 27 infield and 16 outfield errors in five innings.

The game was tense in the top of the first as the Tide edged ahead for the first and last time. Three successive walks by Sandette pitcher gave Tide clean up batter Micki Vichon opportunity for a stand up single and two smashing RBIs. By the bottom of the first, however, the tide had swung as the Sandettes lobbed in 10 runs.

Knowing their advantage lay in strategy rather than athletic prowess, the Tide tried to tactically unnerve their opponents. As the Sandette short stop stooped to retrieve a slow spin grounder, Tide pitcher, Joani Swiedler rushed out with an autograph book and managed to thwart Lela's throw to first. The ruse backfired however as Lela made a pass at Swiedler instead.

Strings Pulled

When the Tide photographer and short stop Jeanne Cordova asked Sandette runners to walk more slowly around the bases so she would have time to focus her camera, the champion's coach, Puzz Jones, had had enough. Flash batter Louise Junker, Tide centerfield, was caught off her unusual guard as Sandette pitcher

Carol Horton let go an unravelling softball whose strings ravelled around Junker's legs. Junker was unable to make a full swing as Coach Jones pulled the strings.

Lavender Shirt Scores

Seeking to balance the teams more equally, Sandette left fielder Vilma Mendillo, lent considerable help as she sympathetically grounded out to the notified Tide infield. Six foot all-star pitcher Lela donned a lavender Tide T-shirt to pinch hit for the pragmatic Collective. Although the publishers were given handicaps such as free substitutions, interchangeable batting order, and vie outs per inning, they failed to score further until the last inning when half the opposing team lay on the ground in exhausted laughter.

Having just concluded a third consecutive championship season with an 18-2 record, it was felt the Sandettes might have found their challengers a bit much.

The exhibition game was held to provide an opportunity for the radical lesbian Tide Collective and the Valley gay women to become better

acquainted. Although the losers graciously presented the Sandettes with a woman's symbol wreath of flowers at the post-game party, it was quietly decided that the two teams should not meet again until next year. It was also noted that The Tide Collective put out considerably better on the light tables than on the softball field. ▲

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witchcraft in Northern Germany. Two years later Kramer and Sprenger wrote the major Church document, *Malleus Maleficarum*, that formed the framework for the persecution of witches. *Malleus Maleficarum* outlined the three necessary concomitants of witchcraft; the Devil, a witch, and the permission of God, and detailed how Inquisition Courts could determine the accused was a witch. In *The Subversion of Women as Practiced by Churches With-Hunters*, and other Sexists, Nancy Duuren charges, "also embedded in the *Malleus Maleficarum*'s questions and attitudes toward witches were the Church's sexist concepts of women." According to this sacred document, women were more superstitious and consequently more subject to evil than men because "they are more credulous, more impressionable, have slippery tongues, are feebler in both mind and body, and are more carnal." In the name of God historic figures like Jeanne d'Arc and countless peasant women were burned at the stake on the greater or lesser whim of men.

With the 18th Century decline of the political and economic power of the Church, the rise of the nation-state and the consequent separation of Church from State curtailed the Roman Oligarchy's ability to conduct mass witchcraft trials. In *Witches as Women's Hidden History*, the Chicago Coven interprets the great witch purges as "political suppression of an alternative culture, and of a social and economic structure."

Witch as Revolutionary Feminist

According to the Chicago Coven, "the witch has been chosen as a revolutionary image of women because in their fight they refused to accept the level of struggle which society deemed acceptable for their sex." The 1969 *Witch's Manifesto* (Women's International Terrorists Conspiracy from Hell);

"A Witch lives and laughs in every woman

She is the free part of each of us

Beneath the shy smiles

The acquiescence to absurd male domination"

speaks to the popularity of the Wicca in modern radical feminist and lesbian/feminist ideology. In *The Subversion of Women*, Duuren notes, "advocates of women's rights are today attacked in some places as the witches of modern times." Spiritualists of the Women's Liberation Movement are indeed beginning to turn to the worship of the Goddess as "the only religion which gives women a positive image of herself", says High Priestess Budapest. A growing segment of radical feminist are quite literal about our

new religion.

Addressing the 1973 National Lesbian Conference, the largest known gathering of gay women since the Isle of Lesbos, feminist poet activist Robin Morgan declared, "I am a withc. I arrirm the past and present spirit of the Wicca, affirm it not only in the smoke of our 9 million martyrs, but also in the thread of real women power and real Goddess-worship dating back beyond Crete to the dawn of the planet. In the ruling male culture they have degraded our ritual...let us reclaim our own for ourselves."

To millions of American children a successful Halloween means the difference between 7 tootsie rools or 12 hershey bars. For members of the Wicca, Halloween is a sacred night of "respect for the oldest faith known to human beings." It is night to honor the Charge of the Goddess;

"Whenever ye shall have need of anything...shall ye assemble...I will teach ye all things...and ye shall be free from slavery. I am the beast of the Green Earth and the White Moon...and the desire in the heart of woman. For behold, I have been with thee from the beginning...and I await ye now." Blessed Be. ▲

SAYANSID

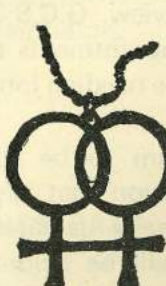
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HOUSE OF D, Cont. from page 10,

by our support, by our prayers, by our songs. So they think.

They think progress means bigger and better prisons with more guards and concrete playpens. How can we convince them that *progress means no prisons at all* and especially not bigger prisons built like castles with huge moats around them to keep us out? Yes, the officials have moved the women away not to keep them in better but to keep us out, to remove our eyes and ears, and hopefully to still our voices.

And now they're trying to get rid of the corpse itself, the House of D. They tried to give it to the New School for Social Research, but nobody wants a red-brick elephant, especially one stinking of the corpses of our mutilated and murdered sisters.

Yes, probably some people will forget, but I never will. Every time I pass by the empty House of D, I hear voices crying down their pain and suffering. I look up at the windows -- expecting to see faceless women inside peering through the heavy bars. And even when the House is reduced to rubble, I'll feel the souls of the women pounding in my heart as I walk by. I can't forget, I won't forget...until all my sisters are out here in the sun walking with me.

CENTERS, Cont. from page 15

personal concern and follow-up procedures, most people in this program are successful in adapting to the "outside world."

Both the G.C.S.C. and C.I.C. programs deal with fewer women than men. G.C.S.C. estimates only 22% of the people who come in are women, "but it's getting better." One reason why women do not use these services is because they are not aware of them. But both centers have jobs for women. Applicants must come in personally for an interview. G.C.S.C. has regular hours, and C.I.C. makes appointments to talk to people who call into the hotline needing jobs.

Neither center could or does claim to be the ultimate answer for all job discrimination that gays face. But until gay oppression is finally defeated, these employment referral centers will be helping hundreds, perhaps thousands of sisters and brothers to survive in an oppressive society. Many of them will also be able to participate more actively in the movement for gay freedom, released from the restraints put on gays when they must hide every detail of their life from an employer.

FROM US

Please ~~excuse~~ excuse our typographical errors this ~~month~~ month. Layout day just sorta ~~shredded~~ snuck up on us.

Production Staff

TIDE NOT MOVING

Upon reconsidering our financial situation (poverty!), The Tide Collective has decided it is not in a position to move into the Women's Building. We will remain in our Western Avenue offices and participate in the Women's Building, though our membership in the Associated Women's Press (a sub leasee) and by once a month Tide Collective-sponsored dances at that location.

WHAT'S ON YOUR MIND?

In an effort to be more responsive to our readers, a fill-it-out-&-send-it-in short questionnaire will be published in our December issue. Please take the time to tell us what you think of the TIDE.

CORRECTION: We forgot to credit the *Marin Women's News Journal* for the graphic on page 15 of the September *Lesbian Tide*. Thanks to the Marin sisters!

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WASHINGTON, D.C.

LABOR SECRETARY REFUSES MEETING WITH WOMEN

U.S. Secretary of Labor Peter Brennan has shied away from meeting with members of NOW, according to NOW president Wilma Heide.

Ms. Heide and members of NOW's Compliance Task Force have repeatedly been denied a private meeting with the Secretary to discuss "the continued ineffectiveness of enforcement of laws and executive orders banning sex and race discrimination under the jurisdiction of the Labor Secretary.

The NOW members maintain that "Secretary Brennan meets individually with labor, industry groups, and private business leaders (all male), but has chosen to hear from women through a single advisory committee representing a coalition of different women's groups."

CHICAGO

WOMAN NEWS

A national news magazine for women, *Woman News*, will begin publication early in 1974.

The magazine will appear twice monthly in the same kind of format as *Time* and *Newsweek*. For further information, contact:

Janet Diedrichs & Associates
133 No. Michigan Ave.
Chicago, Ill. 60601

ISLA VISTA, CALIF.

OUR CATALOGUE

A group of Isla Vista women are producing a nationwide feminist directory, *Our Catalogue*. The catalogue which will include information on feminist projects, women's centers, book reviews, carpentry tips publications, legal and medical advice, etc.

Information to be included in the catalogue can be sent to:

Our Catalogue Company
6504 Pandall Road No. 3
Isla Vista, Calif. 93017

NEW YORK

GAY SCHOLARS PLAN CONFERENCE

The Gay Academic Union is sponsoring a conference Thanksgiving weekend in New York City. Speeches, panel discussions, and workshops will be devoted to the conference's theme, "The Universities and the Gay Experience."

The conference will take place at the John Jay College of Criminal Justice, CUNY, New York City, on November 23 and 24. Registration fees will be \$10 for teachers and the employed, \$5 for students and the unemployed. For further information, write to:

Prof. K.S. Sherrill
Dept. of Political Science
Box 1479
Hunter College, CUNY
NYC 10021

ORLANDO, FLA.

LESBIAN FEMINISM APPEARS AT FLA. NOW CONFERENCE

The issue of lesbian feminism came forth at a recent conference of the National Organization for Women (NOW) attended by 200-250 delegates from all over Florida.

In the policy-making session, an amendment was passed to a resolution of the Education Workshop, adding the phrase "sexual orientation." The amended resolution called for the creation of a state-wide task force on public education to eliminate sexism and discrimination based on sex role or sexual orientation.

MICHIGAN

It was announced during the first week in September that two lesbian mothers who had left their husbands to live with each other had been granted complete custody of their children by the Supreme Court of Michigan. The Court said that a woman being a lesbian was no bar to her being a good mother. The children had previously been living in foster homes.



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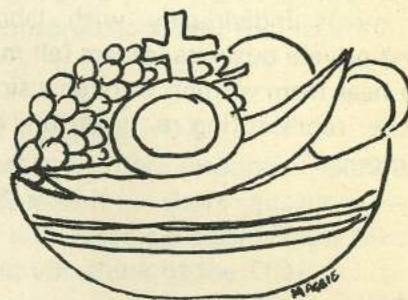
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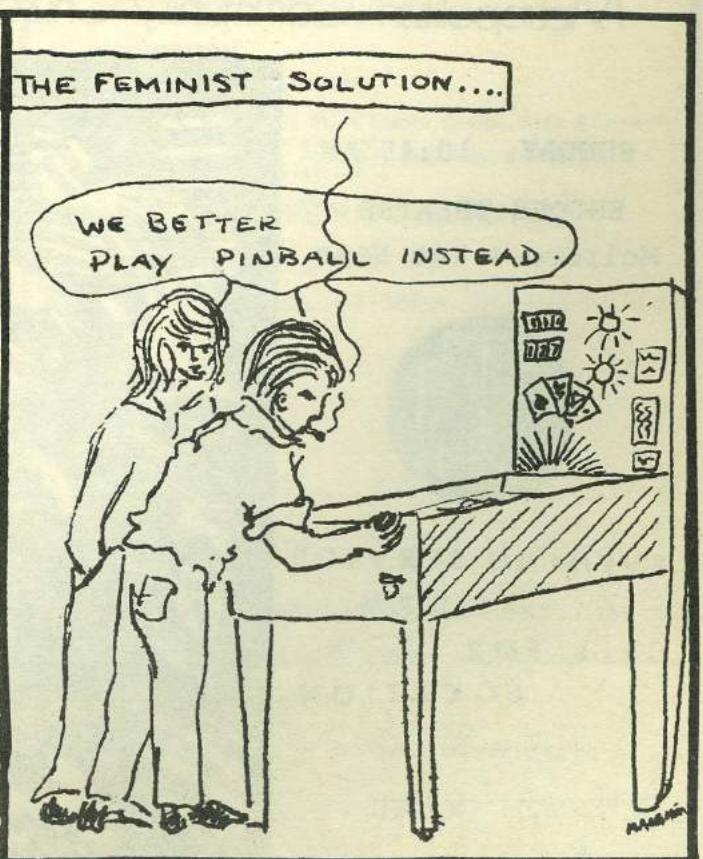
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 - Lesbian Feminist Study Group
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 223-1236

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Gay Community Services Center (GCSC)
 1614 Wilshire Blvd., Los Angeles, CA 90017, 482-3062
Gay Mother's Information
 Anne Hensley, 828-6395

Gay Sisterhood
 UCLA Women's Resource Center, 90 Powell Library,
 405 Hilgard Ave., Los Angeles, CA 90024, 825-3945,
 (10:00 to 5:00 daily)

Gay Students Council
 P.O. Box 2971, Culver City, CA 90230, 461-8228

Health Care
Feminist Women's Health Clinic
 746 S. Crenshaw Blvd., 936-7219 (self examination,
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 appointment (run by feminists) Free, donations
 accepted.

Women's Gynecology Clinic
 1614 Wilshire Blvd., Los Angeles, CA 90017, GCSC,
 482-3062 (open Tues. & Thurs. nights. Free.
 Volunteers and donations needed.)

Hotline
 GCSC 482-3062 (24 hours)

Legal Aid
 GCSC, 482-3062
 Alan Saltzman (attorney), 461-3464

Lesbian Activist Women
 1614 Wilshire Blvd., Los Angeles, CA 90017, call
 934-6593 for information

Lesbian Research Information
 Sharon Raphael, 482-3062 or 732-0860

Metropolitan Community Church
 373 N. Western Ave., Los Angeles, CA, 461-2212 (24 hour
 hotline, MCC Crisis Intervention Center)

National Organization for Women (NOW)
 8864 W. Pico Blvd., Los Angeles, CA 278-0680 or 278-0286

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Gay Counseling & Information Service
c/o Barbara Bryant, YWCA, 1122 17th St., Sacramento, CA, 442-4741

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Gay Information Center
263-1411

Lesbian Feminists
c/o Pat Cluchet, 1630 19th St. San Diego, CA 92101, 232-1914

Tres Femmes
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Gay Liberation Book Service
P.O. Box 40397, San Francisco, CA 94140, (send for free list of books, periodicals, posters. Much material by gay women)

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1005 Market St., San Francisco, CA 94103

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P.O. Box 62, Farwood, NJ, 07023, 674-1111

Lesbian Mother's Union
P.O. Box 514, Maple Wood, NJ 07040

NEW YORK CITY (area code 212)

Church of the Beloved Disciple
348 W. 14th St, New York, NY 242-6616

Eulenspiegel Society (S&M)
P.O. Box 2783, Grand Central Station,
New York, New York 10017

Gay Older Women's Liberation (GOWL)
c/o Women's Liberation Bldg 243 W. 20th St
New York, NY

Gay Synagogue
300 9th Avenue, New York, NY 691-1066

Lesbian Activists at Larnard (LAB)
McIntosh Center, Rm. 106, 3001 Broadway

Lesbian Activists at Barnard (LAB)
McIntosh Center, Rm 106, 3001 Broadway
New York, NY 10027

Lesbian Feminist Liberation
P.O. Box 243 Village Station, New York, NY
Meetings at GAA Firehouse, New York, NY

Lesbian Food Conspiracy
Women's Liberation Bldg., 243 W20th St.
New York, NY 691-1860

Lesbian Lifespace
c/o Women's Liberation Bldg. 243 W 20th St.
New York, NY

Lesbian Switchboard
P.O. Box 929 Madison Square Station

PENNSYLVANIA**PHILADELPHIA (area code 215)**

Lesbian Hotline, Women's Liberation Center
4634 Cester Ave, Philadelphia, PA 19143, SA 9-2001

Task Force on Gay Liberation
c/o Barbara Gittings, P.O. Box 2383, Philadelphia, PA 19103

TEXAS**HOUSTON**

Montrose Gaze Community Center
504 Fairfax, Houston, Texas 77006

WASHINGTON**SEATTLE (area code 206)**

Feminist Coordinating Council
YWCA, Room 206, 5th & Seneca, Seattle, Wash. 622-4077

Gay Women's Resource Center
University YWCA, 4224 University Way, N.E., Seattle,
WA 98105, 632-4747, ext. 3

It's About Time - Feminist Bookstore & Collective
5502 University Way N.E., Seattle, Wash 98105,
LA 5-0999

WASHINGTON, D.C. (area code 202)

Gay Switchboard
Community Building, 1724 20th St., N.W., Washington, D

EVERYWOMAN FEMINIST BOOK SERVICE

7426 Orion Ave. Van Nuys, Calif. 91406

Free catalog

calendar

(See "Where It's At" for phones and addresses)

LOS ANGELES

MONDAYS	SELF HELP CLINIC: 7:30 pm Westside Women's Center LEGAL COUNSELING: 5:00 to 7:00 pm, Gay Community Services Center (GCSC) call for appointment RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap, Westside Women's Center
TUESDAYS	ALCOHOLICS TOGETHER: 8:00 pm, GCSC GAY AWARENESS RAP (for women): 8:00 pm, GCSC LESBIAN MOTHERS RAP: 8:00 pm, GCSC
WEDNESDAYS	GAY AWARENESS RAP (mixed): 1:30 pm, GCSC LESBIAN FEMINISTS: 7:30 pm at Westside Women's Center RADICAL THERAPY: 6:30 to 8:30 pm, drop-in rap at Westside Women's Center
THURSDAYS	TIDE COLLECTIVE: 7:30 pm. All sisters who want to help are welcome. 373 N. Western, Room 202, Los Angeles, CA 467-3931 WOMEN'S EVENING: 7:30 pm, GCSC GAY LAW STUDENTS: 9:30 pm, GCSC WOMEN'S GYNECOLOGY CLINIC: 7:00 to 9:00 pm, GCSC
FRIDAYS:	GAY SISTERHOOD: 7:00 pm at UCLA, Powell Library 90, Coffeehouse follows at 9:00 pm. WOMEN'S NIGHT: Womanspace GOOD TIME HOUR: (Gay Women) 8:00 pm, Westside Women's Center GAY YOUTH (under 21): 7:30 pm, GCSC SABBATH SERVICES: 8:00 pm Metropolitan Community Temple
SUNDAYS	GAY WOMEN'S CONSCIOUSNESS RAISING: 4:00 pm, GCSC WOMEN'S UNION MEETINGS: (Every other Sunday). Call 665-7465 for information CHURCH SERVICES: 10:45 am and 7:30 pm, Metropolitan Community Church

NEW YORK

NIGHTLY	LESBIAN SWITCHBOARD 5 to 10 pm, 741-2610 for information and rap
MONDAYS	LESBIAN FEMINIST LIBERATION, 7:30 pm, general meeting, GAA Firehouse, 99 Wooster IDENTITY HOUSE, 6 - 10 pm, walk-in and short-term counseling, referral service, come-out groups, FREE GAY OLDER WOMEN'S LIBERATION (GOWL), 8 pm, Women's Liberation Bldg.
TUESDAYS	WESTSIDE DISCUSSION GROUP, 8 pm (first and third Tuesdays), women's night
WEDNESDAYS	LESBIAN FOOD CONSPIRACY, 3 to 7 pm, Women's Liberation Bldg.
THURSDAYS	MATTACHINE WOMEN, 6 pm, Game Night--bridge, scrabble, checkers, etc. NATIONAL ORGANIZATION FOR WOMEN, 7:30 pm, general meeting
FRIDAYS	LESBIAN DANCE, 9 pm every other Friday, sponsored by LFL, GAA Firehouse GAY SYNAGOGUE, 9pm, Services and Oneg Shabbat
SATURDAYS	IDENTITY HOUSE, (see Monday for details)
SUNDAYS	IDENTITY HOUSE, (see Monday for details) LESBIAN ACTIVITIES, 2 pm, sponsored by LFL at GAA Firehouse CHURCH SERVICES, 2 pm Church of the Beloved Disciple; 7 pm Metropolitan Community Church EULENSPIEGEL SOCIETY, S&M, Write for new November time and meeting place NY RADICAL FEMINISTS, 8 pm general meeting, Women's Liberation Bldg (first Sunday of every month)

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